the idealised Bacchic religion of Euripides, which is so strongly expressed in the rest of this wonderful lyric.

P. 55, l. 920, Is it a Wild Bull, this ?]—Pentheus, in his Bacchic possession, sees fitfully the mystic shapes of the God beneath the human disguise. This second-sight, the exaltation of spirit, and the feeling of super-natural strength come to Pentheus as they came to the two Old Men. But to them the change came peacefully and for good; to Pentheus it comes by force, stormily and for evil, because his will was against the God.

P. 59, l. 976, O hounds raging and blind.]—/.*. Spirits of Madness. This lyric prepares us for what follows, especially for Agave's delusion, which other-wise might have been hard to understand. I have tried to keep the peculiar metre of the original, the dochmiac, with a few simple licences. The scheme is based on *| xwx or xww xwx, the latter being much commoner.

P. 61, ll. 997-1011.—The greater part of this chorus is generally abandoned as unintelligible and corrupt. The last ten lines ("Knowledge, we are not locs/* &c.) will, I think, make sense if we accept a very slight conjecture of my own, dtVrw, " let them blow/' instead of the impossible *ad r&i'*. The four lines before that ("A strait pitiless nsiml/* &c.) are an almost literal translation of the MS. reading, which, however, is incorrect in metre, and therefore cannot be exactly what Euripides wrote.

P. 62, l. 1036, And deeniVt thou Thebes so beg-gared.]— The couplet is incomplete in the MS. But

the sense needed is obvious.